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Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar Jona because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew XVI. 15-19.



Was anything concealed from Peter, who styled the Rock on which the Church was built, and received the Keys of the Kingdom of Heaven, and power of loosing and binding in Heaven and on earth?—TERTULLIAN Proscrip. xxii.

There is one God, and one Church, and one Altar founded by the voice of the Lord upon Peter. The any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious.—St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusalem, Cat. xi. 4.

Calendar.

- SEPT. 24—Sunday—XV. after Pentecost IV. Sept. B. V. M. de Mercede G. Doub.
- 25—Monday—S. Eustachius &c. M. M. Doub. in Brev. 20th of this month.
- 26—Tuesday—S. Eusebius P. C. Doub. Sup. com. &c.
- 27—Wednesday—SS. Cosmas and Damian M. M. Semid.
- 28—Thursday—S. Wenceslaus King and Mart. Semid.
- 29—Friday—Dedication of St. Michael Arch. Doub. II. cl.
- 30—Saturday—S. Jerome Conf. Feat. Doub.

PART OF A LATE DEBATE ON NATIONAL EDUCATION IN IRELAND—PROTESTANT TOLERATION.

Mr. B. Osborne regretted that hon. members opposite had not come forward manfully and opposed the vote on the merits of the question.—As the motion stood, it was opposed to the religious scruples of Roman Catholic parents.—The effect of passing the motion would be to revive the embers of religious strife which were now dying out. Something had been said about the excellence of the Kildare-place Society system of education. He happened to know that the most extraordinary means had been used to induce parents to send their children to what were called the Kildare-place Schools. Parents had received as a consideration £5. down, 5s. a week, and a leg of mutton every Friday—(Laughter.) He would ask the hon. member for the University of Dublin, whether it was true that he was a subscriber to, and a director of, a hospital in Dublin the managers of which refused to admit a Roman Catholic, even if brought there *in extremis*, unless he would consent to hear the Scriptures read? (Hear, hear.) On the subject of the national system of education, most extraordinary statements had been made at different periods. There were certain dignitaries of the Church who, to use the language of Mr. Burke, never manifested any particular zeal for religion except when they desired to wound the feelings of their opponents. The Bishop of Cashel, for example, had stated at the Rotunda in Liverpool—and he had repeated the statement at the Hanover-square rooms in April last—that at the last special commission for Limerick, six men were convicted who had been educated in the national schools. He had also stated that at the special commission at Clonmel eleven were convicted who were young, the greater proportion of whom, he said, were probably taught in the national schools—(hear, hear);—and, singularly enough, he added, that eighteen were convicted, eleven of whom were educated under the national system. Considering the statement with respect to Clonmel very extraordinary, he (Mr. B. Osborne) had been at the trouble of making some inquiries in the neighbourhood, and he would now state the result. It appeared that in the gaol of Clonmel, no account was kept of the schools in which the prisoners had been educated, and from the inquiries which he made, he had found that so far from its being true that eleven of the prisoners convicted had been educated in the national schools, only one of them had ever been in a school, and that one only for about ten days. (Hear, hear.) The exemplary Bishop who had made this statement had the presentation to thirty-four very large livings in his diocese, while the Crown had the patronage of only three, one of the number being a mere curacy. Such being the case, the Bishop had

not promoted a single clergyman who was friendly to the national system, though there were many exemplary men in his diocese; yet he did not scruple to complain that the Crown did not present the opponents of that system to the livings in its gift. The Bishop had, indeed, appointed Mr. Dalton, the secretary of the Protestant Association of Exeter Hall, who had never received a collegiate education, to a living which was founded for the encouragement of such education. (Hear.) That Prelate, however, did not stand alone. In the diocese of Ferns, where there were forty-four livings in the presentation of the Bishop, not a single friend to the national system of education had been collated to a living. If, as was stated by the hon. member for the University of Dublin, there was no such thing as scriptural education in Ireland, it was the fault of those who entertained the opinions of the honourable gentleman and his colleague. He called upon the House not to listen to the suggestion of the hon. member, or to sanction a course of proceeding which originated with a miserable faction.

Lord J. Russell said, This is not a new question. Having been established by Lord Stanley, it was continued by the administration of Sir Robert Peel, who refused to make any alteration in respect to this grant, and it has gone on to the present time increasing in the number of its schools, and in the number of its scholars. There were at first about 1,000 schools, and 100,000 scholars; there are now about 4000 schools, and 400,000 scholars.—(Cheers.) The honourable and learned gentleman (Mr. Napier) stated that before the plan of Lord Stanley existed, the Kildare-street Society was in operation, which proceeded upon the principle of introducing the Bible as a school book without notes or comments. The honourable and learned gentleman stated truly that I am one of those who in this country approve of such a system, and that I belong to a society which takes that broad rule as its guide. I concur entirely in that principle. I think in a Protestant country, where a great majority of the people are Protestants, it is of the greatest benefit to be able to enact that the Bible should be used as a school book. I am in principle for that plan which in practice is most successful—(cheers)—for the best education which can be given to the greatest number. (Loud cheers.) Whatever system is most likely to extend education, that system I shall certainly adopt. If I find that such a system cannot be adopted owing to differences of religion, I do think that a system which, though less good in itself, may open its doors to numbers who would be excluded from the benefit of education under the other system, is the system we should adopt. (Hear, hear.) This is the principle on which we should act in endeavouring to promote education in Ireland. (Cheers.) The honourable and learned gentleman who has just spoken, as well as the honourable gentleman who brought forward this motion, have talked much of the violation of conscience which is the consequence of the system that is introduced in Ireland. Now let us consider what that system is. The Roman Catholic Clergymen say that, according to the rules and disciplines of the Church of Rome, they can not approve of the Bible being a school book. I need not enter into the peculiar grounds which cause that decision, as every one knows that they are closely connected with the rules and disciplines of that Church. But that being the case, the discipline on which Lord Stanley founded his plan was this; that where it should be desired by the patron of the school to introduce

the Bible, it should not be competent for him to introduce it as a school-book during the hours in which school instruction is given to the children of the Roman Catholics. In one of the reports presented to the House, it was expressly regulated that during the hours of religious instruction no child should be compelled to be present if it was objected to by its parents.—This is, in two words, the principle on which these schools are conducted, and I beg to ask how that can be a violation of conscience, where the children are offered only the means of such religious instruction as their parents approve, and that the Catholics are separated from the Protestant children? The honourable and learned gentleman says it is a violation of conscience to the Clergymen of the Established Church of England and to many Protestant parents, that such latitude should be allowed. The Roman Catholic says, 'It is a violation of my conscience to oblige my child to receive religious instruction of which the Roman Catholic Church disapproves.' That is a very intelligible proposition! But when the Protestant Clergyman says, 'it is a violation of my conscience to promote education unless I can compel Roman Catholic children to receive religious instruction according to the forms of the Church of England,' the word 'violation' of conscience becomes so vague and unimportant that I for one cannot attach any meaning at all to it. (Loud cheers.) It is for this reason, therefore, I cannot allow that the Protestants of the Established Church have a right to object to that system." (Hear.) Referring to the use of the Government patronage, he observed, "that by far the greater portion of the Church patronage, the benefices in Ireland belongs to the Bishops and is in their gift—(Hear, hear.)—and I really think that it is not too much that the Government, believing this to be a good system of education, and wishing that it should flourish; and seeing that a great many enlightened and pious Clergymen have, from their favourable opinion of the system, no chance of patronage or promotion from their Bishops, should recommend them, and I think it is no wonder that the Crown, in the distribution of its patronage, should favour their claims."

Mr. Hume said that no notice had been taken by the honourable gentleman opposite of the speech of the honourable member for Middlesex (Mr. Osborne). Hitherto they had seen Catholics and Protestants banded against each other on the ground of difference of religious belief, but now they had Protestants fighting against one another. He should express his deep regret that men of character and station, particularly Clergymen, who ought to promote concord and peace, had, instead, been exciting rancour and animosity in the name of religion. (Hear, hear.) As to the system, he wished that they had precisely the same in England, for the English system was a bad one, keeping up, as it did, sectarianism, which was in itself an evil. He would be glad to see it changed, and the Irish system adopted in its place. He thought the Government was acting right in advocating it, and he would be glad to see a division taken, because he believed there were very few who would oppose it.

Mr. Hamilton explained that the hospital in Dublin was established in 1836, was called "The Adelaide Protestant Hospital," was got up by Protestants with Protestant money, and part of the objects contemplated by its founders was the visiting of the sick and the giving of religious instruction, and administering religious consolation. It was therefore of no use, except to Protestants. But there was nothing in the rules of it which would prevent a Roman Catholic from

having a broken leg set, or from receiving any other assistance. He begged to add one other explanation—he did not object to the vote for national education. (Hear, hear.)

Mr. Reynolds hoped that some more satisfactory explanation would be given than that which they had heard from the honourable gentleman. It was no answer to the charge made by the honourable member for Middlesex, for the honourable member for the University of Dublin to say that the hospital was built with Protestant money. He (Mr. Reynolds) had never before heard such a description of the circulating medium. (Laughter.) He never before heard a creed ascribed to cash. (Great laughter.) He did not think that pounds, shillings, and pence were Protestant or Catholic. In the parable of the good Samaritan, they were not told that there was any Protestant money. (Renewed laughter.) There was an hospital in Dublin, called the Hospital of St. Vincent of Paul; and there was Protestant, and Catholic, and Presbyterian, and Quaker money subscribed, and there was no requirement upon the patients to believe the Thirty-nine Articles. But he really could not reconcile the language used by honourable gentlemen in that house with that which they adopted elsewhere. At the fall college election, the honourable and learned gentleman (Mr. Napier) had used very different language indeed, for he had gone the length of saying that he was an advocate for the Repeal of the Emancipation Act. But to deny that Trinity College, Dublin was a proselyting institution would not bear examination. There was no office of emolument, from that of the hall porter to the provost, that was not given exclusively to Protestants. (Mr. Napier suggested "sizarship.") Yes, he was aware that sizarship was open, but what was it? A Catholic Priest took some clever boy from the plough, and having given him the best education he could, he sent him up to Dublin, where by his superior abilities and attainments, he obtained a sizarship in Trinity College. He spent his four years there, obtaining what was called his "commons," which were the crumbs that fell from the fellows' table. (Hear, hear.) But if at the end of that time he stood for scholarship, and had the highest marks, he would be refused the benefit of his superior answering, unless he received the sacrament according to the rites of the Church of England. (Hear, hear, hear.) That could not be denied, for the case of Mr. Henn, a Roman Catholic, who, after having obtained the highest marks for scholarship, was refused the benefits of his talents and acquirements, unless he took the sacrament, was fresh in the recollection of every one. (Hear, hear.) And the College of the Holy and Undivided Trinity derived an income from lands and houses in Ireland amounting to about 100,000l. a year. There was indeed, he should admit, a Catholic professor of foreign languages, but he received the appointment only because no competent Protestant could be found—and the exception proved the rule. As to Protestants asserting the possession of the right of private judgment, he (Mr. Reynolds) denied it. They were obliged to swear to the Thirty-nine Articles if they wanted preferment. And if the hon. and learned gentleman (Mr. Napier) instead of attaching himself to the profession of the law, had selected the Church, and had become a candidate for a Bishopric, his acceptance of thirty-eight out of the Thirty-nine Articles would not do. Unless he accepted all, he would be refused. He (Mr. Reynolds) regretted being obliged to enter into any of these religious matters, but how could he help it when he was challenged by the hon. and learned member? As to the denial that Protestants

tism had been attempted through the medium of the relief funds subscribed for the starving poor of Ireland, he knew many proofs of its having been attempted. The late Catholic Bishop of Elphin had told him [Mr. Reynolds] that some of the funds subscribed in England for the suffering poor of Ireland had been entrusted to the Liberator Bible Society, who again placed the distribution of them in the hands of certain ladies who were called "Saints,"—and they used to give a meal only on condition of its being accompanied by bills and tracts which the poor were obliged to accept.

The Cross;

HALIFAX, SATURDAY, SEPT. 23.

NEWS BY THE STEAMER.

The steamer has not brought much news of importance. The accounts with regard to the crops are more favorable. Lord John Russell has paid a visit to Ireland, but during his stay has scarcely made his appearance in public.—The object of his visit is still a mystery, but some of the papers in the interest of the Government speak of the necessity of the spirit of disaffection among the Irish being still further crushed, by martial law being enforced and trial by jury abolished for twelve months. If Lord John really wished to be acquainted with Irish grievances, he has not afforded the people an opportunity of making them known to him during his visit.

Mr. John O'Connell has issued a circular, in which he says that it will be necessary to sell "Conciliation Hall," unless funds requisite to maintain it be supplied within the course of the present month.

It is said that the trial of Smith O'Brien and Meagher was to have taken place the 20th of this month. Three Judges were to hold a Special Commission for that purpose at Clonmel. Some more arrests were made; but Duhey, O'Gorman, and Dillon, continued to escape the vigilance of the authorities. The system of extermination continued to be carried on to a greater extent than ever.

A powerful reaction in favour of the Pope seemed to be spreading at Rome and throughout all Italy. Pius IX. will, notwithstanding the efforts of anarchists, prove the regenerator of Italy. Had his wise counsels been listened to, the cause of Italy and Italian liberty would be placed on a surer foundation than at present.

The armistice between Denmark and Prussia had been concluded, but it was still doubted whether the terms would be sanctioned by the Germanic Diet.

INTERESTING CEREMONY.—The interesting ceremony of giving the Pallium to the Most Rev. Dr. Kenrick, the newly created Archbishop of St. Louis, was performed by the Bishop of Philadelphia, in St. John's Cathedral, last Sunday. The Rev. Mr. Sourin preached an appropriate discourse on the occasion.

The Rev. Prelates have since proceeded to Louisville to unite in the consecration of the Rt. Rev. Dr. Spalding.

MARIA MONK died the other day in New York after a life of drunkenness and crime. Our readers will remember her wonderful book of revelations respecting the convents at Montreal, which turned out to be a volume of lies from beginning to end.—*Montreal Pilot.*

ROME.—CONVERSION OF A DISTINGUISHED LADY.—In the *Giornale Romano* of the 2nd ultimo, there is an account of the conversion of the Princess Maria Louisa de Koeneritz Noethin. On the 1st day of August His Holiness conferred on her the sacrament of Confirmation, and afterwards gave her her first Communion. The Princess Louisa of Saxe assisted at the Confirmation, as she had stood for her at her abjuration on the 15th of July, which she made in the hands of Mgr. Missee, Archbishop of Irenopolis. Her conversion was after long thought and study, but was determined at length by her presence at the abjuration of the English family Greenhill in Rome last June. Such, says the *Giornale*, are the fruits of the renowned virtues of a Sovereign Pontiff, exercising a kind of attraction upon souls, and now in several instances urging to the acknowledgment of the truth in the face of the greatest obstacles, in the case of single individuals, or, as the case of the Greenhills, of whole families.

ENTHRONISATION OF THE RT. REV. DR. ULLATHORNE.

On Wednesday last, the Right Rev. Dr. Ullathorne, recently appointed to the Vicariate of the Central District, was solemnly enthroned in the Cathedral Church of St. Chad, at Birmingham, and received the homage of the Clergy. At eleven o'clock his Lordship, wearing a cope of cloth of gold and a jewelled mitre, and carrying his pastoral staff, was met at the great door by the Very Rev. Dr. Weedall, Vicar-General of the District, the Rev. John Moore, Chief Priest of the cathedral, and a very numerous body of the Clergy. The church was crowded in every part, large numbers being unable to obtain a sitting; and the nave, through which his Lordship advanced processionaly to the sanctuary, was lined on both sides by the Clergy, Secular and Regular; amongst the latter we noticed the Very Rev. Dr. Barber, President of the Benedictines, and several Fathers of that Order; the Rev. Prior of the Cistercians; Father Ignatius, in the garb of the Passionists; the Very Rev. J. H. Newman, Father Superior of the Oratory, and four Priests of that Institute; Dr. Pagni, Father Superior of the Brothers of Charity.

If anything could console the Clergy of the Central District for the loss of the venerated Bishop, who has been removed from them to fill a still higher office, it would be the appointment of his successor, by whom the various works so long superintended and directed with such happy results by Dr. Walsh, will, they are assured, be carried on with equal wisdom and energy. It was a significant omen of the spirit of the newly-enthroned Bishop, that, immediately on quitting the cathedral, his Lordship proceeded, accompanied by the Rev. J. Moore, to visit the poor of his cathedral town, to whom he thus declared, in the most touching way, that, after the pattern of the great Bishop of Souls, the first place in their chief Pastor's affections was reserved for them.—*Correspondent.*

JERSEY—DEATH OF THE REV. J. CUNNINGHAM.

"Sit nomen Domini Benedictum."

To the Editor of the Tablet.

Convent of Divine Providence.

SIR—You will of course, from some more able pen, be informed of the deep affliction the Catholics of this Island have been thrown into by the death of our most zealous and revered Pastor, the Rev. J. Cunningham; but knowing so well the high esteem our deceased Father entertained for the Editor of the Tablet, I consider it my painful duty to inform you of this melancholy event, which took place on Thursday afternoon (Aug. 22), about half-past three o'clock. No doubt he is gone to receive that crown which his indefatigable labour has merited for him. You are aware of the zealous undertaking for religion in this island. In October last, when Mr. Cunningham earnestly solicited my co-operation with him to establish a convent in this town, he said, on arriving at this mission he had earnestly begged three things of the Almighty.—1. To build a church,—2. Poor Schools for boys and girls; and—3. To have a Convent. The two first were then accomplished, but his schools required the superintendence of Religion, and his joy seemed complete when I acceded to his request. He immediately set to work. The convent is building, and we hope that a merciful Providence will enable us to complete it; but we have lost a truly kind Father, a zealous Pastor, and a most valuable friend.—*Requiescat in pace.* I remain, Sir, yours respectfully.

ST. MARY REGIS OF JEZUS.

24th Aug., 1848.

THE ORLEANS FAMILY.—The Countess of Neuilly having applied to the Lords of the Treasury for permission to import from Antwerp, free of duty, some sacred vestments which she wished to present to her Roman Catholic Priest, and intended to be used by him solely for devotional purposes, the revenue authorities have been informed by Sir Charles Trevelyan, one of the secretaries of the Treasury, that he has been commanded by their lordships, to desire them to permit the admission of the vestments, duty free, as requested, provided they do not exceed in quantity the number which Roman Catholic Clergymen are usually permitted to import without payment of duty, in their baggage, on their first arrival in the country.—*Freeman's Journal.*

THE POOR.

"Manducate Deus in cogito panem, quem percipit pauper in terra—da, ergo, panem, da potum. Si Deum debitorem, non judicem vis habere."—*Sti. Petri Chrysologus, Ser. xlii.*

God in heaven eateth the bread which the poor receiveth on earth. Give ye then bread, give ye them to drink. If God be thy debtor, ye need not fear the judgment.—*St. Peter Chrysologus.*

The lonely poor, dejected, wan,
The outcasts of their fellow man,
Wander apart, depressed, forgot,
Too loathsome oft for parish thought—
A prey to want, disease, neglect,
And scorn'd by fulsome pride's aspect,
Whose course of life is chill'd and drear,
Whose ears no kindly accents hear.

Yet these are they on whom was pour'd
The blessings of our Blessed Lord,
That who should cherish these, should prove
As to Himself the work of love,—
That who would visit, clothe, or feed,
Should do it in vicarious stead,—
To Him who sits enthroned in Heaven,
Receiving that to His poor ones given.

Ah! haply thoughtless Christian, stay
Thy heart a little while, and say,
How often hast thou given bread
To Him, his vicarious stead?
Hast thou not often turn'd aside,
Thy sordid heart, with look of pride?
But hast thou thought while turning thence,
The sad deductive consequence?

Ah! fearful thought! yet while ye may,
Let not this memory pass away,—
Thy suffering Saviour see in those
Whose lot is sorrow, pain, and woe—
Relieve his wants in theirs, and prove
To Him, in them, thy glowing love;
And while thy earthly dross is given,
Know that ye purchase gold in Heaven!*

* "Da terram, accipe coelum."

Sti. Augustini, in Ps. xxxvi.

AUSTRIA.

Ever since the mournful days of Joseph II., the Church has had to mourn a secular spirit among the Clergy of all parts that were submitted to his empire. The Glibertism of Turin, and the police services of the Gallacian clergy are but different manifestations of it. We are glad to admit that the Emperors that have succeeded Joseph have not followed his policy; but their Cabinets have done it, and too many of the Austrian Bishops have aided them in rendering the better principles of the Emperors Francis and Ferdinand of no avail. The best index of the right and wrong spirit among them has ever been their disposition to hold themselves immediately responsible to the Holy See, or to the Imperial Cabinet. It is therefore with much pleasure that we find the following in the Univers of the 10th ult:—

The Archbishop of Olmutz in concert with his Suffragan, the Bishop of Brun, has addressed the Austrian Minister of the interior a sermon in form of a letter, demanding in the most categorical manner the recognition, by the Constituent Assembly, of the absolute independence of the Catholic Church, and the liberty of all her movements in the elevated sphere in which her Divine Founder has placed her. The Prelate goes into the proof that thus only can the Church fulfil the mission that she has received from heaven of civilizing nations, teaching them submission to temporal authority, and conducting them by the observance of divine laws to the heavenly future which is destined for them. This letter has produced in Austria an effect worthy of its author, and of the truths he has uttered.

We are pleased to notice likewise by the Univers that the Assembly received a petition, signed by almost the whole population of the Tyrol, claiming the maintenance of an immemorial privilege, guaranteed by all its sovereigns, by which every Tyrolese is obliged to profess the Catholic faith under pain of losing the rights of citizenship.

CANADA.—A college is being established in Bytown, by the Catholic Bishop of that diocese. A building on an extensive scale for the purposes of this institution will be erected as soon as the necessary arrangements can be entered into.

TEMPERANCE IN IRELAND.

The magnificent Temperance *soiree* was held in Belfast on the 15th inst. The procession continued for miles, the meeting was most respectable and numerous, and the evening party in every scene was striking and interesting. Apologies of unavoidable absence were read from the Very Rev. Dr. Spratt and Mr. Battersby, of Dublin, who were specially invited with Mr. Jas. Houghton, who attended, and with a number of other gentlemen addressed the assembly in strong and solid terms.

The Very Rev. Dr. Spratt presided over a great Temperance meeting held on Sunday last on the Green of Harold's Cross. After addressing the assembly which was most numerous, with Mr. Houghton and other gentlemen, who attended, he administered the pledge to several hundreds, who were delighted with the progress of the cause, even amidst the decay and desolation around.

The fruits of these active efforts in favour of total abstinence were never more conspicuous than at the recent fair of Donnybrook. Formerly, perhaps 200,000 visited this scene of inebriety and scandal. This year there was little more than the name of a fair during the whole week.

ST. CUTHBERT'S COLLEGE, USHAW.—CONSECRATION OF THE BISHOP OF SAMOSATA.—Mr. Editor—The 24th of August will be memorable in the Fasti of Ushaw College in consequence of its having been selected for the consecration of one of its alumni, who has been elevated to the Episcopal dignity, "*summo Cleri Populique plausu.*" At a quarter before nine o'clock, a mass, those who were to take part in the ceremonial met in the vestry to prepare for the reception of the Bishop elect of Samosata, and Vicar Apostolic of the Northern District (William Hogarth, late Vicar General and administrator of the Northern District). These were, the consecrating Prelate (the Rt. Rev. Dr. Briggs, Bishop of Trachis, and Vicar Apostolic of the Yorkshire District), and the two assistant Bishops (George, Bishop of Tloa, and Vicar Apostolic of the Lancashire District, and William, Bishop of Ariopolis, and Vicar Apostolic of the Eastern District). Having vested, the Cross bearer and attendant led the way through the cloisters into the church, followed by the Clergy and James, Bishop of Samaria, who was present, but took no part in the consecration. As far as we could judge, there were present at this splendid ceremony between eighty and one hundred Clergymen who, from the extreme north to the south of England, came to pay their respects to the newly created Bishop and Vicar Apostolic of the Northern District. In appointing the Bishop of Samosata her Vicar Apostolic in the North, the See of Rome has acted wisely, for she has consulted the wishes and has realised the hopes of her children resident in that and other portions of the British empire. That she may follow out a similar mode of proceeding in all her future appointments, is our most fervent prayer; and not only ours, but we sincerely believe that it is the prayer of every well-wisher to our holy religion.—Yours, &c

* Samosata (now Schamsat) is a city on the left bank of the Euphrates, in Syria, one of the provinces of greater Asia, constituting at the present day a portion of Turkey in Asia. Samosata is twenty-two miles north of Edessa.

ATTEMPTED ASSASSINATION OF THE REV. MR. HEARNE, OF MANCHESTER.—We understand, by a private letter from Rome, that another attempt at assassination had all but succeeded. The Rev. Mr. Hearne, of Manchester, at present sojourning in Rome, had attracted the enmity of the pseudo-liberal party by his generous assertion of the cause of the defenceless Jesuits. He was walking in the Corso, when he was struck from behind on his head, and, on turning round, the assassin aimed another blow at him with a stiletto, happily, we believe, without seriously injuring him. Mr. Hearne fortunately made his escape. It will hardly surprise our readers to learn that the assassin being apprehended, Ciceroacchio actually appeared at the police office, and demanded his release.—*Tablet.*

ECCLESIASTICAL NOTICE.—The Rt. Rev. Bishop Hughes will lay the Corner-stone of the Church of St. Bridget, Virgin, next Sunday at four o'clock in the afternoon. The Rt. Rev. Bishop has promised to deliver a sermon on the occasion, and a collection will be taken up in aid of the Church.—*N. Y. Freeman's Jour.*

FRANCE.

We copy the following interesting items, as showing the steady progress of the French Church even in these days of national tumult:

DIocese of Bourges.—His Eminence the Cardinal Archbishop lately ordained 6 Priests, 9 Deacons, and 7 Subdeacons.

Diocese of Toulouse.—The Venerable Mgr. d'Astros held an ordination, at which were ordained 8 Priests, 9 Deacons, and 7 Subdeacons.

PAMERS.—There were ordained 13 Priests, 5 Deacons. Minor orders were conferred on 8 candidates, and 15 received the clerical tonsure.

MANS.—More than eighty in this diocese received various orders.

His eminence Cardinal Boland ordained 31 Priests, 40 Deacons, and 18 Subdeacons.

ROAN.—The Bishop of this see ordained 14 Priests, 8 Deacons, 5 Subdeacons, 18 received minor orders, and 19 were tonsured.

PARIS.—At an ordination held in the Church of St. Sulpice, by the late Archbishop, on Saturday, (q. r.) June the 17th, there were ordained as follows:—Subdeacons, 67; Deacons, 29; Priests 48. Of these there belonged to the Diocese of Paris 8 Priests, 5 Deacons, and 15 Subdeacons. To that of Meaux 6 Priests, and 7 Deacons; the Congregation of the Mission 9 Priests and 5 Subdeacons; the Seminary of Foreign Missions 15 Priests, 5 Deacons, and 12 Subdeacons. The ceremonies commenced at 7 o'clock, A. M., and closed at noon.

On the same day, at the request of the Archbishop, the Bishop of Quimper officiated in the Chapel of the Seminary and conferred the clerical tonsure on 36, and minor orders on 34 of the students.—*Cath. Miscel.*

SWITZERLAND.

Since the defeat of the Sunderbund, the Anti-Catholic party has proceeded with a high hand in the work of confiscation and sacrilege. It is stated in a French paper that the Government of Friburg has suppressed most of the abbeys; the Government of the Valais has appropriated the ecclesiastical property of the clergy, secular, and regular; the Government of Lucerne is suppressing the convents, and surcharging Catholic institutions with an extraordinary contribution; the Government of Thurgau, composed in great part of Protestants, not willing to be behind in the race of secularization, has, not one fell swoop, suppressed all the convents in its territory, excepting one, the property of which is, luckily for it, on the other bank of the Rhine, in the Grand Duchy of Baden. The Tessin, pursuing the same course, has laid hands, in one decree, on nine convents, appropriating their property on the simple plea, that the Government is in want of money! "The Roman Catholic clergy, as you are already aware," adds the writer, "are generally little satisfied with the mission of Monsignor Loquet. He was recalled to Rome; but the journals announce his early return to the Valais."—*Catholic Herald.*

AFRICA.

About two years ago, two Catholic missionaries conceived the bold design of penetrating into the interior of Africa, and of devoting their lives to the extinction of slavery, and the conversion of the pagan Africans. We received from Malta, a few days since, a very interesting and gratifying account of these intrepid missionaries, which we have much pleasure in laying before our readers:

"MALTA, June 17th, 1848.

"Some days ago I saw in your London papers the death of good Padre Rillo. I know not what officious pen wrote, or brain invented the lie, or, at least, misstatement. Three days ago Sir Vincent Casolina, father of Bishop Casolina, received a letter from him, dated Khartum, on the Azure Nile, 17th Feb. 1848. During the last four months the enterprising party (Monsgr. Casolina, Rillo, and four other missionaries,) have been working their way from Cairo to the south, over rocks, rivers, deserts, till on February 11th they reached Khartum. Poor Rillo was only partially recovered on leaving Cairo; his daring spirit, however, carried him on, till worn out by a killing dysentery, it was thought he could not survive. 'Onward!' however, was always his word, and, in fact, to return seemed impossible. His companions expected his death every day in the desert; but, tying him in a chair, mounted on the back of a dromedary, he reached Khartum, where the Turks paid them every attention, and by the 16th, (date of the letter) Rillo was so much recovered that he hoped

he would be himself again. The young enterprising Bishop Casolina was preparing, with two others, to dive further south, for two months longer among the pagans, and then lie by during the rainy season. As yet they are only exploring the way, pioneers of religion, in hopes of being able to humanize and christianize, permanently, these hitherto abandoned regions. Rillo and his friend Casolina pull well together, and if the former recover, and be himself again, I have every hope that they will succeed in planting the cross firmly in the heart of Africa. It is a pity the Anti-Slavery Society don't assist them. Rillo's plan, and that of Casolina, was to attack the slavery system in its fountain head, by spreading civilization with christianity through these central regions, whence the stream of slavery issues."

We find the following in the *Gospel Messenger*:

NOT A COPY OF THE SCRIPTURES TO BE PROCURED IN ROME.—I soon ascertained the address of every bookselling establishment in the city, and commenced my tour of research. I visited in person every shop, and in every shop was informed that they had no copy of the holy Scriptures in the language of the people. I asked on every occasion, why they did not possess so important a book, and on every occasion they replied, "Non e permesso,"—it is not permitted, or "E proibito,"—it is prohibited. The result was the fullest confirmation of the statement which was made to me, for I could not obtain a portable copy in the establishment of any bookseller in Rome.—*Rev. H. Seymour's Pilgrimage at Rome.*

Of course the editor of the *Messenger* had not seen the following correction of the above story in the *New York Observer*:

BIBLE IN ROME.—In the *Observer* of the 2d instant, there is an article headed—"Not a copy of the Scriptures to be procured in Rome," an extract from the Rev. H. Seymour's "Pilgrimage to Rome." I know not when the work in question was written, but I can say from personal knowledge, that in the years 1843 and '44, not only copies of the Bible, but copies of Duclati's Italian translation, in 18mo form, were exposed for sale at an auction store in the Corso, near the post office, one of the most public places in Rome. I also observed Bibles in other book-stores in the city, kept openly as any other books were. The statement carries the impression that the Bible is not now to be had in Rome, which is not true, and the cause of truth demands that the statement should be contradicted.

Yours respectfully,

A PROTESTANT READER.

[From the Boston Watchman.]

THE ENGLISH CHURCH ESTABLISHMENT.

Amid the great ecclesiastical as well as civil changes which are now occurring in Europe, our attention is drawn to the English Church Establishment. Will this, too, fall, or will it withstand the shocks of opinion before which other like systems are toppling and crashing? That its days are numbered, must be obvious to him who notes its manifold corruptions, and who marks the spirit of the age. Out of the mouths of its most distinguished upholders the Establishment is receiving a merited condemnation. The Bishop of London himself speaking of the gorgeous cathedrals and enormous prodigality on which the Church of England has leaned for support, and which, more than the Head, we had almost said, she holds fast, utters language like the following:

"I pass the magnificent church which crowns the metropolis, and is consecrated by the noblest of objects, the glory of God, and I ask myself in what degree it answers its object. I see there a dean and three residentiaries, with incomes amounting in the aggregate to between ten and twelve thousand pounds a year; I see, too, connected with the cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds, and likely to be much larger after a lapse of a few years. I proceed a mile or two to the east and northeast, and find myself in the midst of an immense population, in the most wretched destitution and neglect; artisans, mechanics, laborers, beggars, thieves, to the number of three hundred thousand."

We have been surprised that American Episcopalians, with the professions they are accustomed to avow, should not be more distinct and

emphatic in their testimony against their hierarchy of which the Episcopal Church in England is the fostering mother. Even Dr. Tyng, in his recent work published by Carter, entitled "Recollections of England," is very severe in his criticisms on the Dissenters while he utters none, or but a faint testimony against those oppressions and corruptions of the English Church Establishment, which are fast receiving the reprobation of the world, and whose burdens are too grievous to be much longer borne by the British people.

DISINTERMENT AND REPOSAL OF THE REMAINS OF THE LATE DUC DE STACPOOLE, AT SOUTHAMPTON.—On Saturday a rather unusual and interesting ceremony took place at Southampton.—About two months since the Duc de Stacpoole, a French nobleman, died at Southampton, and his remains were interred in the cemetery of that town. On Saturday his two sons, Stanislaus and Richard, accompanied by the Abbe Jammes, late Vicar-General of Paris, and other French Clergy, arrived in Southampton, for the purpose of discharging the filial duty of removing the remains of their parent to France and placing them in the ancestral tomb. A procession was formed at the place of temporary interment, composed of the above-named individuals, and the Rev. Joseph Sidden, the Catholic Priest of Southampton, with his assistants and some of the principal Catholic residents. The body after its disinterment was conveyed to the chapel, where the Office for the Dead was chanted.—The procession then moved with the remains of the noble duke to the steamer on board of which they were to be conveyed to France. A large concourse of spectators witnessed the interesting ceremony, and by their respectful and attentive demeanour appeared to be edified by this exhibition of filial piety.

THE SOCIETY OF THE "HOLY INFANCY."—On the following day the Abbe Jammes formed a branch, at Southampton, of this interesting society, of which we shall have occasion to speak more at length next week. So great was the interest awakened by the account given by the Rev. Abbe of its objects and success, and by the eloquent appeal made in its behalf by the Rev. J. Sidden, that above one hundred members were enrolled on that day. We understand that the Rev. Abbe remains in England for the purpose of establishing it (with the approbation of the Right Rev. Dr. Wiseman,) if possible, in every congregation. Its object is to redeem from death, baptism, and bring up as Christians, some of the thousands of children annually put to death in China to prevent excess of population.

PUSEYISM IN ENGLAND.—A brother clergyman abroad, whose standing in our Church is one of distinguished and well-earned eminence and usefulness, writes as follows in a letter just received:—

"Politically, and for the present, Puseyism in England is regarded as dead; but theological'y, is still alive, and at work—intensely alive, and secretly at work. Dr. Pusey and his principal adherents are regarded as properly belonging to Rome, and of course they have no credit for honesty in remaining where they are. The breach between them and the sound Protestant portion of the English clergy would not probably be widened if they were to declare themselves in name what they are considered in fact."—*Protestant Churchman.*

IRISH LABOURERS.—The *Times* of Friday, in some remarks on the Australian Colonies, under the head of Money-market, gives an extract from a report of Lieut. Col. Sir T. L. Mitchell, in which he states "that he found the Irish labourers the best and the most hard-working. They understood better what was wanted to be done; and he had employed Irish, Scotch, and English indiscriminately." "The Germans," he adds, "are not so industrious as Englishmen or Scotchmen. The women do most of the hard work, while the men are apt to go about smoking." So that the Irish labourer is better than the English, Scotch, or German.

GENEVA.—The Catholics here supported a paper under the title of *Vox Catholique*, which has shared the fate of the "Nation" in Dublin. The Council of State have suppressed it, and thus like Clarendon trampled on the rights of the people and the freedom of the Press. The ostensible pretext is that the editor is a Frenchman!—*Cath. Miscel.*

WYCLIFFE.—NEW CATHOLIC CHAPEL.—A VISIT TO THE SITE.

We quote the following account from a Protestant paper, the *Darlington and Stockton Times*: Tuesday last (Aug. 22nd) was the day fixed for laying the foundation-stone of the new Catholic Chapel now in course of erection, at Wycliffe. The beautifully rural parish of Wycliffe is situated on the banks of the Foss, near Great-bridge, in Yorkshire, and is famous in the traditions of England, as the birth-place, in the year 1324, of Wycliffe, the Reformer, he being a descendant or relative of the family of de Wickliffe, who were lords of the manor of this parish, and patrons of the rectory up to the year 1606, when the property passed by the marriage of the heiress into a family of another name. Very little is known of the circumstances under which the Catholic religion has existed in this parish since the Reformation, but it is probable that for some time allowed and open Catholic worship ceased here, and that its revival began with the arrival of the family of the Tunstalls to Wycliffe Hall, in the very early part of the eighteenth century. Amongst the evidences of its existence then we find baptismal registers of the date of 1740. The chapel has hitherto been attached to the hall, and the interest of the Catholic religion here, upheld by the efforts of several respectable Catholic families in the parish, but mainly by the liberality of Sir Clifford Constable, the present owner of the mansion, and by the steady attachment and zeal of George Clifford, Esq., his uncle, who is now the occupant of the hall. A small chapel of ease, in addition to the chapel at the hall, has for the last few years been attached to the house of the Priest, for the convenience of the parishioners, on some of their week-day and other services; but the circumstances of the parish, and the number of Catholics have rendered necessary the erection of a separate and permanent church. To meet the case, a subscription was opened, and the munificent sum of £200 was given by Sir Clifford Constable, which, with the liberal efforts of the Catholics in the district, have enabled them to commence the erection of a new church, the foundations of which are laid in a very lovely and verdant part of the parish, near the Priest's house. On the forenoon of Tuesday took place the "ceremony of blessing the foundation."—The morning was very wet and unpleasant, and contributed, no doubt, greatly to diminish the attendance. At one o'clock, however, upwards of 400 persons had reached the spot, which, considering that the parish itself only contains 365 inhabitants, seemed a large number. Shortly after one o'clock a procession, chanting the psalm, emerged from the little chapel on the north of the Priest's house, and approached around the outer wall of the new church, up the centre to the place intended for the altar, where a wooden crucifix was erected.

The "ceremony of blessing the foundation" is an imposing one. Whilst viewing its performance, and on our return from the scene, we were carried back in mental vision to the distant past, and with all our Protestant tendencies, felt an almost instinctive reverence for the faith and forms of the worship of our fathers. We could scarcely allow our minds to dwell on the records here and there of usurpation, violence to the claims of conscience and the rights of the human soul, persecutions and offences with which the Catholic Priesthood, living in a ruder age, have been charged—for what Protestant Priesthood, thought we, dare cast upon them the first stone for sins like these—but we could not but respect the great aim of unity which the Catholic Church sought to accomplish, and the zeal and love with which it brought religion into every act of life and into every relation, carrying the waters of baptism from the fountains of Nubia to the roaring Geyzers of a northern isle—standing up for ages as the bulwark of freedom—curbing the baron, haughty of soul and bloody of hand, limiting the power of kings, giving religious education to the people which no accursed institution ever sought to impart, keeping on its sacred hearth the smouldering embers of Greek and Roman thought, awakening the sensual by its ceremonies, bringing the penitents to its confessionals, having its labours of love for the benevolent, helping men by its symbols, educating the feeling of the sublime as the quickener of devotion, by its aspiring towers and temples, dedicating the babe, watching over and hallowing marriage, and smothering the pillow of aged and feeble heads, we have heard of its alleged vices, (thought we,) but have we been shown yet the appropriate part the Church has performed in the education, the civilization, and the comfort of man.

[From the New York Freeman's Journal.]
THE QUESTION OF IRELAND.

The condition of affairs in Ireland, as far as known to us, gives but little hope to the friends of freedom of any immediate emancipation from the thraldom and oppression which have so long weighed down the energies of the Irish people. The high hopes that had been held out in such bold and emphatic language by the leaders of Young Ireland, have been succeeded by much and bitter disappointment. It is hardly worth while to speculate upon the causes of this. Our own opinion is, that those ardent and enthusiastic gentlemen persuaded themselves that the people at large felt as they did, and were ready to execute what they recommended. It appears, however, that in all this they drew inferences which were not warranted by antecedents. Hence, one view of the subject implicates the leaders as rash, improvident, short-sighted and altogether unfit to discharge the duties of the office which they had arrogated to themselves. If this view be correct, the people at large were perfectly right in refusing to commit themselves and the destiny of their country to such men. Another view is, that the people failed in the hour of peril to support those leaders whom their previous enthusiasm had encouraged to risk the terrible issue of battle against the oppressors of their land. The charge containing this latter view, is by no means sustained, and it is far more probable that the leaders of Young Ireland calculated upon the spontaneous uprising of the people, and threw themselves into the breach as a signal for the contest. One thing appears to be certain, that there was no organization, no plans matured, no scheme of combination and concert—and this alone would be sufficient to destroy confidence in the capacity of those who urged on the crisis, but who were unfit to meet it when it came. Our first feelings on reading the recent news from Europe, would naturally be, as they have been, feelings of indignation and, almost, contempt for what would appear to us the evidence of cowardice, unworthy of Ireland, or of any country that wishes and deserves to be free.

But, on a second reflection, we perceive that it would have been madness in the actual state of the case, for them to have presented themselves to the British forces as a defenceless herd to the slaughter. Assuming this as true, we cannot coincide with those who involve the Catholic Clergy of Ireland as causing the failure of the projected rebellion. If things were in the condition which we have just described, and every additional report goes to show that they were, it was a duty which the Clergy owed to their people, on every ground of religion and humanity, to interpose and prevent them from being uselessly sacrificed. For, in such condition of affairs not only would they be put down, but in addition to the butchery that would have been committed by the well-disciplined troops, who were on the spot, there would have been scenes of devastation and ruin, the effects of which would extend to future and distant times. The harvest not abundant, hardly sufficient for the support of the population, was to be gathered in. Without it the bravest men that might have rallied to the standard of their country would have been left in a short period destitute of food; the British troops themselves could fire and destroy the ripening fields as they have done frequently before. The destruction of whatever remnant of prosperity may still be found in the country would be complete, and the yoke of oppression would be thus fastened in perpetuity on the feeble survivors of a nation made desolate by a powerful and disciplined army on one side, and an incoherent, unled and disorganized insurrection on the other. We think, therefore, that, in such circumstances, the Clergy of Ireland would have been faithful to their obligations of religion and of humanity if they had not interposed, seeing, as they must have seen, the certain and inevitable consequences of a movement so nobly conceived, but so miserably conducted, as that of the late attempted struggle in Ireland. It is true that some of her most devoted sons are likely to be sacrificed in consequence of its failure. But for this the case allowed of no remedy,—and whilst we regret the issue most deeply as regards them, we cannot acquit them of utter incapacity and of great rashness in bringing upon themselves, unprepared as they were, so melancholy a destiny. Still the case is by no means hopeless; the haters of English misrule are as numerous as they were before. This sad lesson may render them wiser and impress upon them the necessity of caution, foresight and or-

ganization on a more practical basis, should they still persevere in the legitimate purpose of freeing their enslaved country.

As regards the efforts that have been made among ourselves to aid and encourage them, it is perhaps not expedient that we should express very fully our own opinions. The matter is at present in the hands of gentlemen in whose prudence and integrity we have every confidence, and they will, no doubt, proceed wisely in the course which the circumstances of the case will point out as the best to be followed. There is no doubt that a vast amount of money has been received, and a great deal of it from the poorer classes of Irishmen in this country, within the last few years. So far we do not perceive that it has aided in any sensible manner the great object for which it was contributed. We fear that much of it has been absorbed by real or supposed expenses of its collection and transmission to Ireland. We fear that of the amount which reached that country much has been absorbed by numerous officials labouring in the cause of patriotism, as if it were a profession from which pecuniary recompense was to be derived. All this is bad enough and sufficiently discouraging to deter men from contributing of their scanty means for so bootless a purpose. But we think that it has been attended with consequences of another kind which we cannot but regret and deplore—we refer now particularly to the frequent meetings which have been held, to the enthusiastic and inflammatory appeals which are constantly addressed, not so much to the reason as to the national susceptibilities and passions of those who have attended. Orators of all descriptions—some with characters and some without—have in these assemblies an opportunity of addressing the meeting, and, unhappily, in many instances, urging projects and even crimes—excited multitudes which are contrary to religion and calculated to debauch the moral principles of right and wrong. Two instances found in some of the newspaper reports are particularly within our recollection. In one case the orator volunteered to assassinate Lord John Russell, and, if the report be true, so far from the proposition being received with horror, it was heartily cheered by the meeting; in another instance the value of the pike was estimated by its fitness to send Englishmen to hell. Speakers are not accountable for the newspaper reports of their speeches, and this language may not have been used in either case; but if it was used and received with approbation, we do not consider that all the funds subscribed for the relief of Ireland would compensate for the damage done to the moral feelings of an audience which could respond to it with applause. In short, if Ireland will show a disposition and determination to engage in the struggle, we would urge every lover of freedom and of mankind to aid her manfully and promptly in the contest. But if through weakness, disunion, cowardice or interest, the Irish are compelled or choose to remain as they are, it does not appear to us either wise or proper to keep up an excitement on their account which is injurious in its effects, which is carried on in another country, and at a distance of 3,000 miles from the place where it might be useful. Hence, therefore, we regard the formation of clubs, the practice of the rifle, and such other extravagant organizations not only as foolish but also as dangerous and wicked. We suppose, of course, that if Ireland now settles down into the tranquillity of forced submission, these things will gradually die away. But in the meantime, we would exhort our Catholic brethren to be on their guard—to know the persons to whom they give their money—to have a reasonable assurance that it will be rightly applied. We think, also, that the frequent calling of meetings and attendance at them, not to speak of the dangerous, and sometimes immoral, language in which addresses are made at such assemblies, ought to be discountenanced. We think that the abuses of designing individuals which have continued to be carried on for the last five or six years by unauthorized and irresponsible persons, whether on the rostrum or through the Press, ought to be brought to a close. As a trade it may be profitable to them, whilst it is injurious, both in purse and morals, to those who make it so, and of no practical benefit to the unfortunate country in whose name their confidence has been so frequently abused.

J. B. N. Y.

John O'Connell has made an appeal to the people of Ireland for funds to open Conciliation Hall.

THE UNMASKED.

The writer of the following sketch is well known to some of our readers:—

ALBANY, August 28, 1848.

To the Editor of the Freeman's Journal and Cath. Register:

So much has been written of Rev. Nicholas Murray, alias "Kirwan," that it would seem nothing more on the subject could be said. As I was the first to place his real name before the public, and being one of his nearest relations this side the Atlantic, I hope you will insert the following memoir of the Rev. gentleman; you will find it a clumsy affair, yet it is nevertheless true in every respect.

Nicholas Murray was born about 1703, in the neighbourhood of Castletown, Co. Westmeath, Ireland.—He was very young when his father died, and his mother gave him as good an education as her circumstances would permit.—He was taught by a schoolmaster named White, till he was about sixteen years of age; after which he was bound apprentice to a Mr. McCann, who was shopkeeper in Granard, co. Longford. On his going to Granard, he learned that McCann had died a day or two previous; he remained with his widow two or three years until he had acquired a sufficient knowledge of the business to enable him to seek employment elsewhere. At this time, being nineteen years of age, a man who lived in the town was coming to America, and he persuaded Murray to accompany him. Not having the means himself, he applied to his mother, who, at great personal sacrifice, fitted him out; his eldest brother, Matthew, took him on his mother's car to Dublin, from which port he sailed for this country, in 1812 or 1813.

Now sir, whatever may be said to the contrary, "Kirwan," up to the time of his leaving Ireland, did not, in word or action, betray a dissent from the faith in which he had been educated; and he was considered and known to be a well-instructed young man. If he had any heterodox opinions, he kept them to himself, as we find in letter 2, page 14, where he states that "he found Father B. the miracle-worker, drunk one night in the gutter, and that his faith in miracle-working then received a shock." If Rev. Nicholas Murray will allow his memory to perform its functions properly, he will probably recollect that "Father B." was then a degraded priest, and as such deprived of sacerdotal authority. It is strange that he should have selected this man as a specimen of the Irish priesthood, and not have said a word about the rest of the clergy, who met the Bishop in Mrs. McCann's house—his silence on this point is evidence that their conduct was the reverse of what "Kirwan" makes us imagine Father B.'s to have been.

From a relative of his and mine, I have been favoured with an account of the parting scene between him and his mother, on the day of his departure for Dublin. It was truly pathetic to see the old woman embrace her beloved son; she begged of him to mind his God and his religion, and to remember her whilst he lived; she invoked Heaven's choicest blessings on his head; and he in return, promised to do all that his mother required.—She gave him all she could spare in the world, and took great pains to have his linen and wardrobe as decent and as comfortable as her own means and those of her relatives could afford. He mounted the car, and started for Dublin, as before stated. This was not only his first remembered, but his only journey to Dublin. It was on this occasion that he passed "John's Well," at Kilmainham, in the neighbourhood of the Irish metropolis, a description of which he gives us in letter 3, page 21, where he says:—"There was a vast crowd of poor looking and diseased people around it. Some were praying, some shouting; many were in the trees, &c. All these trees were laden in all their branches, with shreds of cloth, &c. I enquired what all this meant! I was told, 'this is St. John's Well, and these people come here to get cured.'"

If the description given of St. John's Well be true, I am at a loss to know why the "diseased people" shouted, and how they could climb the trees—this needs explanation. But "Kirwan's" account of it has been probably copied after the description of St. Patrick's Well, on next page (22).

I will prove that "Kirwan" knows nothing at all about it, from his own knowledge, thus:

It is well known that the citizens of Dublin hold fairs in every village and suburb round the city; whatever may have been the original mo-

nives for instituting these gatherings, they were located in the most beautiful and picturesque spots, and in Kirwan's time and mine, they were resorted to for pleasure, and all the show booths, circuses, dancers, musicians, merry Andrews, and every other source of sport, were brought into requisition to afford that amusement which the people so ardently sought. In short they were miniature Donnybrook fairs. The fair of St. John's Well was one of these, and it was held during the week in which the Summer Solstice occurred. The rags, &c., in "Kirwan's" account were the streamers and flags from the tents and booths, as well as the clothes of such poor people as could not pay for amusement, and boys who climbed the trees in order to see as much of the sport as they could, for nothing—and as some extraordinary feat would be performed, these people would express their approbation by shouting. Then the vendors of fruit, refreshment, news boys, &c., had to shout to sell their goods. Those whom "Kirwan" describes as diseased and praying, were beggars and boccaghs (he understands the term) who were stationed on the side of the road, exhibiting their physical inability to work for their living, and praying for those who relieved their wants. Such is the true description of St. John's Well; such has the water of this known it, and such doubtless was it in 1813, when the veracious "Kirwan" got a casual glimpse of it from the Kilmainham road, on his first remembered and only journey to Dublin, mounted on his poor mother's country car. I have proof that "Kirwan" did not stop a moment to view the fair, and consequently had not time to "kick up a dust" there. He has left a portion of the work to be enacted here where he expects the public will believe the second hand extracts from ignorant and prejudiced writers, combined with downright falsehoods of his own creation, to be true as holy writ.

Having shipped "Kirwan" off to this country, I will visit him this side of the water next week; I will then convict him out of his own mouth, from extracts of letters written by himself to his mother in 1822, and we will see whether "Nicholas Murray, the grocer's boy of Granard," be worthy of credit.

(Capital! Send it on.—F. Journ.)

The *Vox de la Verite* announces an interesting fact in reference to the new Archbishop. It is that he was once Vicar under M. Desgenettes, the curate of *Notre Dame des Victoires*, which has been the theatre of such miraculous graces to a multitude of souls in late times. Mgr. Sibour still testifies the deepest deference and love for M. Desgenettes.

THE MONKS OF MELLERAY.—REGISTERING ARMS.—The Dungarvan correspondent of the Cork Examiner writes:—"The Sessions for registering arms has passed off, many have had their arms registered, and more rejected, of those rejected, were those holy and good men who are doing so much unexamined good in their locality or mountain fastness, 'the poor Monk of Mount Melleray,' who wanted to get a gun for the purpose, solely, of keeping off the crows from their corn fields."

CONVERSION.—Stephen Edward de Vere, Esq. son of Sir Aubrey de Vere, Bart., of Curragh Chase, county Limerick, has embraced the Roman Catholic Religion.—*Tipperrary Vindicator*.

Births

- SEPT. 12—Mrs Gilly of a Daughter,
- 16—Mrs Furlong of a Son,
- 16—Mrs King of a Daughter,
- 18—Mrs Hunt "
- 19—Mrs Mooney of a Son
- 19—Mrs Mullaly "
- 20—Mrs McKenna of a Daughter.

Married.

- SEP—19—Michael Dempsey to Mary O'Brien.

Wid.

Sept 9th, Henry Bart, infant Son of William and Mary Jane Murphy, aged 8 days; 18th, Mrs Joanna Whall, wife of Mr Patrick Whall, native of Halifax, NS., aged 28 years; 21st, Mrs Jane Davidson, widow of the late James Davidson, a native of Halifax, NS., aged 58 years; 21st, Jane, infant daughter of William and Elizabeth White, aged 21 days.